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MARIA CANDELARIA. An historic drama from American aboriginal life.
By DANIEL G. BRINTON, M. D. Philadelphia: D. McKay. 1897. Pp. xxix, 98.

Dr. Brinton has made the revolt of the Tzentsals, in Chiápa (southeastern Mexico), in 1712, the subject of a drama in verse, arranged in three acts. The native secret society of the Nagualists, considered to be a survival of the priestly caste, blending the old Pagan rites with modern Christian superstitions, is said still to continue among the Indians of Mexico and Central America. The meetings of the initiates were held at night, often in cave-temples containing dols of the ancient gods and paraphernalia of worship. The rites, in which Christian ideas were mingled with pagan, are imaginatively reconstructed in the poem. The account of the rebellion against Spanish authority given in the work of Vicente Pineda ("Historia de las sublevaciones indigenas en Chiápas;" Chiápas, 1888) is affirmed to be based in a measure on extant oral tradition. The heroine of this disturbance was an Indian girl, named Maria Candelaria, who in the spring of the year named received a revelation from the Virgin, commanding her to erect a chapel in the village of Cancuc, in which she and her uncle were to conduct the worship. The building having been erected, she took the name of Maria Angel de la Virgen, while her uncle, Sebastian Gomez, under the surname of de la Gloria, performed the rites; oracles were given by Maria, while in an ecstatic state, from behind a screen in the rear of the altar. After the forcible suppression of the heretical movement, by the author presented in dramatic form, Maria and her uncle disappeared. Dr. Brinton, in the course of the introduction which sets forth these facts, observes that the position of Maria was quite analogous to that of other historical heroines of Mayan tribes, and was indeed a survival of the existence of a high priestess in the temple of Votan. Comment on the pleasing literary form of the drama does not come within our province.

W. W. N.

PAUL SÉBILLOT. PETITE LÉGENDE DORÉE DE LA HAUTE-BRÉTAGNE. Nantes : Société des bibliophiles Brétons. 1897. Pp. xii, 230.

The industry of Mr. Sébillot has gathered a considerable number of legends relating to Breton saints. Of the saints noticed, part are familiar in ordinary ecclesiastical usage, while another portion are known only to the peasantry of their respective districts. As might be expected, of the stories attached, some bear the marks of Pagan descent. Thus, at St. Malo, milky streaks on the surface of the water are known as "paths of the Virgin," and their presence is a good omen, being believed by fishermen to be indicative of the descent of the Mother of God, in order to calm the waters. The inhabitants of Croisic roll their babies about the stone of St. Goustan, and then carry them thrice round his chapel, reciting prayers, in order to insure their ability to walk. At Pléchatel, in order to obtain rain, pilgrims sprinkle with water from a holy fountain a relic of the saint, uttering the prayer: "Saint Melaine, my good saint Melaine, water us as I water thee." In Blains, on Christmas, it is to be still believed that four